

See W. Baron's Successors Bishop of Chester and Archbishop of York.

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193. f. 10.
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The Excellency of the CHARITY of
CHARITY-SCHOOLS,

IN A
SERMON

Preach'd in the Parish-Church of

St. SEPULCHRE,

MAY 28. MDCCXIII.

Being Thursday in Whitson-Week,

AT THE

Anniversary Meeting of the CHILDREN
Educated in the Charity-Schools, in and about
the Cities of LONDON and WESTMINSTER.

Publiſh'd at the Request of ſeveral Gentlemen con-
cerned in that CHARITY.

By the Right Reverend Father in GOD,
WILLIAM, Lord Bishop of CHESTER.
Dawes

L O N D O N,

Printed by J. Downing for Anne Speed, at the Three-Crowns
in Exchange-Alley in Cornhill, 1713. At which Place
all his Lordſhip's Books are ſold.

THE EXETER AND THE CHARTER

IN A

SERMON

Preached in the Chapel of

St. Stephen's Church

May 28. 1800

Being the Day in which

AT THE

Annual Meeting of the

Educated in the County-Schools, in and about

the Cities of LONDON and WESTMINSTER

By

WILLIAM BOLD

At the Right Reverend Father in God

WILLIAM BOLD Bishop of Exeter

LONDON

Printed by J. B. Nichols, at the New Church

in the Strand, near the Theatre Royal. At which

all the Bishops and Clergy are invited.

The Excellency of the Charity of Charity-Schools. 3

Ephes. VI. Ver. 4.

----- *Bring them up in the Nurture
and Admonition of the Lord.*

THESE Words are a general Command to all Parents, to be careful to give their Children a religious, and (as some Learned Men interpret the original Word, which we here render *Nurture*) an ingenuous Education. But I shall, at present, make Use of them only to introduce a Discourse, concerning the Excellency of that Charity, which, through the Blessing of God, has, of late, generally obtained amongst us, of Erecting and Maintaining Charity-Schools, for the Educating of poor Children, both Boys and Girls, in a true Sense of the Christian Religion, as professed by the Church of *England*; and in an useful way, of fitting them for some honest worldly Calling or Employment. And hence I shall take Occasion to exhort and provoke all Persons, concerned either in the supporting or managing of this Charity, to the utmost Zeal and Diligence in so excellent a Work.

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And,

And, in Order to this, I must beg of you seriously to consider, along with me, the following Particulars.

First, The Greatness of this Charity, with respect to the poor Children themselves, who are the immediate Objects of it.

Secondly, The very extensive and lasting Beneficialness of it, to many others, as well as to them.

Thirdly, The Reputation and Advantage, which it will bring to the Publick.

Fourthly, The Honour, which will redound from it, to God, our Blessed Saviour, and our Holy Religion. And,

Lastly, The Acceptableness of it in God's Sight, and the certain and great Rewards that will attend and follow it, in this Life, and that which is to come.

First, The Greatness of this Charity, with respect to the poor Children themselves, who are the immediate Objects of it. And this will best appear, from considering and comparing together the vastly different Estates and Conditions of these Children, before, and since this Charity; and that too in regard to their Souls, as well as Bodies.

Before

Before this Charity, many of these poor Children were, even in respect of their Bodies, in a most forlorn and miserable Condition: destitute, in great Measure, of the common Necessaries of Life, Meat, Drink, and Rayment, and of the common Care and Protection, which is due to their tender Years; and, by Reason of this, exposed to great present Inconveniencies, Hardships, and Dangers; and yet, which is much worse, generally educated in such a Manner, as was so far from being likely to enable them, to prevent or remedy these Inconveniencies, Hardships, and Dangers, for the future, that, on the contrary, it surely threatned them with much greater, as they should grow up, even the very greatest that can possibly befall our Bodies, in this Life, extreme Want, Shame, Pain, Sicknels, an untimely, and, but too probably, most ignominious Death.

But alas! all this was even as nothing, if compared with the Miseries and Dangers which they were under, in respect of their Souls. For these, though infinitely the most precious Part of them, were, as is but too too common, generally less taken Care of, than their Bodies: and, either through the Thoughtlessness, Incapacity, or wilful Negligence of those,

those, to whom the Care of them belonged, lay very much disregarded and uncultivated; void of a true Sense of God and Religion, and the Way to present and future Happiness; and consequently sure to become a Prey to the Devil, (who never fails to take Possession, and may with great Ease do so, where Religion has not done it before him) and, by becoming his Vassals, to forfeit all Title to true Peace, Comfort, and Happiness in this Life, and to have only reserved for them the dismal Inheritance of everlasting Torments, in which too their beloved Bodies must share with them, in the next Life.

Oh most dreadful State, and most worthy of all Manner of Christian Pity and Assistance!

And, Blessed be God, it finds both very effectually in our Charity-Schools: in most of which, the bodily Wants and Miseries of these poor Children are, to some degree, in a few wholly, supply'd and remedy'd, even for the present; and, in all of which, the Children themselves are bred up in a very likely Way, of becoming able soon to provide a total Supply and Remedy for them, in Time to come. And, which is infinitely more worthy our Consideration, in all of which, the Wants of these poor Childrens Souls are supply'd, in full

full Measure, pressed down, and even running over into their Bosoms: and the Miseries which had either seiz'd, or threatned these, are removed and guarded against, with the utmost Care and Diligence possible. In which, the Principles of all true saving Knowledge are most faithfully and plainly instill'd into, and assiduously inculcated upon, the Minds of these poor Children: and they are, at the same Time, trained up in the Practice of all such Christian Graces and Virtues, as ought constantly to accompany this Knowledge. In which, they are taught to read the Word of eternal Life, to pray for the Assistance of God's Holy Spirit, to know and believe in their only Lord and Saviour Jesus Christ, and to become obedient to his Will, and, by so doing, to be most happy, both in Body and Soul, both now and evermore.

Oh Glorious Charity, doing Good to the whole Man, but especially to the better part of him: extending to his whole Duration, his Temporary Life here, his Eternal one hereafter: redressing present Evils, preventing future ones: averting the greatest Mischiefs, procuring the greatest Goods: guarding against all manner of Harms, promising all manner of Blessings; and, to use but few Words, rescuing

scuing our Brethren from the very Jaws of Hell, and setting wide open the Gates of Heaven for them. Can any one, that has the least Spark of Brotherly Love remaining in him, the least Fellow-feeling of the Wants and Miseries of others, forbear doing all that is in his Power, for the Support, Incouragement, and Improvement of such a Charity as this?

Secondly, A farther Proof of the Excellency of this Charity is, the very extensive and lasting Beneficialness of it, to many others, as well as these poor Children. It cannot but be an immediate and very sensible Refreshment and Comfort to the Parents, Relations, and near Friends of these poor Children, to see them put into so hopeful a way of becoming happy, both in this World, and that which is to come. And who can tell how serviceable and helpful these Children may, in after-times, prove, to their Parents, Relations, and Friends, by means of this their Useful Education? Nay, who knows but that the Religious Education of these Children may often become the happy Occasion, of bringing Salvation it self home to their Parents, Relations, Friends, and Companions? To be sure,

sure, when these Children shall grow up, and spread themselves in several Places and Stations in the World: All that shall receive any manner of Benefit from them, (and who can so much as conjecture, how vast the Number of these will be? not only of private Persons or Families, but even of publick Societies, Towns, Cities, Common-wealths, Nations, Kingdoms, &c.) will have Reason to thank this their good Education for it. Nay farther, all those, who would have been in Danger of receiving Harm from these poor Children, if they had not been thus Religiously and Usefully Educated, will partake in this very extensive Beneficialness of their Education. And then there can be no doubt, but that the Influence of this Education will shew it self, in great Variety of Ways and Manners, making these Children much better, and more beneficial, in every Relation, Station, Condition, and Circumstance of Life, which they shall happen to be engaged in, than they could possibly have been without it.

Farther, as to the Lastingness of the beneficial Effects of this Charity, it will, in this Respect, transcend most other Charities. For, whereas many of these, as the Meat, Drink, and Cloaths, which we give to our poor Brethren,

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serve

serve only a present Occasion, and consume and perish in the very using of them: the Benefits of this will be much more solid, fix'd, and durable: and can hardly fail of propagating themselves, even to the very End of the World. For, as the Impressions of a Religious and Useful Education, (which are naturally apt to sink deep in the soft and pliant Time of Youth, and consequently to become very firm and lasting, not, without great Difficulty, to be defac'd, much more utterly worn out) and the Blessing of God, which doth always accompany such an Education, will, morally speaking, insure these poor Children for Blessings to Mankind, throughout their own Generation, that long Tract of Time which they have before them: so the sensible Experience, which they shall have in themselves, of the great Advantageousness of such a Religious and Useful Education, will necessarily prompt them to use their utmost Endeavours to give their Children the like; and so it will be transmitted down, from Father to Son, even to all Generations.

Nay and, forasmuch as the chief Benefits of this Charity, which are to be thus propagated, are of a Spiritual Nature, they will not suffer themselves to be stinted and confined

to the narrow Bounds of Time and this World, but will go along with many, 'tis to be hop'd with most, of those who shall partake of them, into the next World, and there make them shine forth, in Bliss and Glory, to all Eternity.

If then we desire to do an Universal and Everlasting Charity, here it is for us: If we desire that all, even our latest, Posterity may be the better for our Charity, lo! here a Charity for which all Generations, yet to come, shall call us Blessed. Nay, if we desire to see the happy Monuments of our Charity, in Heaven it self, to all Eternity: behold a sure Way of enabling these poor Children now before us, one Day to give us, both in themselves and vast Numbers of others, this Glorious and Blissful Sight.

Thirdly, Let us consider the Reputation and Advantage, which this Charity will bring to the Publick. It has a long Time been one of the most grievous Reproaches, and heavy Burdens, of this Nation, that it has abounded with Beggars and idle Persons, with Thieves and Robbers, with Common Sweaters and common Prostitutes; nay, and has had its full Share of the very worst of Villains, wilful Per-

jurers, Incendiaries, Murderers, Assassins, &c. This our neighbouring Nations have been very often casting in our Teeth: this we are continually making Laws to prevent: this our frequent Examples of Justice too plainly confess. And whence, think we, have these Mischiefs chiefly arisen? Has it not been, almost wholly, from Want of a due Care in Educating the Children of our Poor? who, without having previously been instructed in a true Sense of Religion, or bred up to any honest Calling or Employment, have been, generally, left to get a Livelihood in such Ways as they could: and have been sure to make choice of those Ways of doing this, which agreed best with that idle and slothful Temper, which they had all along been brought up in; and not so much to enquire, whether a Way of Life was honest and lawful, as whether it was easy and suitable to their Inclinations. And how soon then might all these Mischiefs be, in great Measure, remedy'd, by taking away, at once, the main Cause of them? I mean, by providing, that the Children of our Poor may no longer want such an Education, as is proper for them: such a Religious Education, as may sufficiently fortify them with Principles, against these wicked Practices: such an Useful

ful Education, as may enable them to get a comfortable Livelihood, in an honest Way, and not suffer them to be expos'd to the many, great, and dangerous, Temptations to the contrary.

And oh! what an Honour would it be to our Nation, thus, at once, to have most of these foul Blots and Scandals wip'd off from it? to have no Body seen in Want, no Body un-employ'd: no dismal Stories of Robberies and House-breakings: no horrid Noise of Oaths and Execrations: no Disgrace or Danger, from Infamous or Lewd Persons: and hardly so much as a soft Whisper, to be sure no loud Out-cry, of Blood and Murder, heard amongst us; and consequently, to have Whippings, Pilloryings, and Executions, as rare, as they are now common. What a noble Idea would this give all Foreigners, of the Power, Wisdom, and Justice of our Government? What an Emulation would it raise in them, of becoming like us? How would it make us a Praise and a Glory, instead of a Reproach and a Scorn, as we have too long hitherto been, upon these Accounts, in the Sight of all People?

And

And how easy and advantageous would it be, as well as reputable to the Publick, to have those poor Families, which had too often been Nurseries of idle Persons, Beggars, and Villains, turned into Nurseries of honest and industrious Servants, diligent and skilful Apprentices, faithful and profitable Members of our Common-wealth? to have so many new Pair of Hands gain'd to its Service: so many Fears, Dangers, and Burdens, taken off from it: and so much Quiet, Security, and Assistance, added to it. In one Word, to have Order instead of Confusion, Wealth instead of Poverty, Virtue instead of Vice, and consequently God's Blessings instead of his Curses.

And who then, that professeth himself a Loyal Subject to his *Queen*, and an hearty Lover of his Country, can, for Shame, refuse to give all possible Assistance to such a Charity as this, in which the Honour and Interest of both are so nearly concerned? Who, that makes any the least Pretence to Publick-spiritedness, shall dare not to encourage this sure and ample Way, of serving the Publick? Nay, to come yet lower, who that has any Regard, either to his own, or his Neighbour's, share in the common Happiness, must not,
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both in Love and Prudence, have great Regard to this Charity, which so directly and powerfully tends to promote this Happiness?

Or, if Regards to Men will not much move us; let us try what our Regard to God, our Blessed Saviour, and our Holy Religion, will do, by considering,

Fourthly, The Honour that will redound to them, from this Charity. God and our Blessed Saviour are never more truly and greatly honoured, than when Souls are gain'd to them: when those, who were in Danger of becoming the Devil's Servants, are snatch'd out of his Hands, and devoted to them: when they, who had usually been, the Prophaners of their Holy-Days, the Blasphemers of their Sacred Names, the Contemners of their Commandments, the Corrupters of their People, and the Reproach of their Religion, are turn'd into exemplary Patterns, of Sanctifying their Days, Reverencing their Names, Walking in all their Commandments with a perfect Heart, inviting others, by their good Works, to glorify their Father, which is in Heaven, and Adorning the Doctrine of God and our Saviour in all things.

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And then, as to Religion, the greatest Honour, which we can possibly do to that, is to make its Power and Beauty shew forth themselves in the Lives of its Professors: and especially of those, who before had too often been, by the Wickedness of their Lives, both an intolerable Disgrace to it, and one of the main Obstacles of the Propagation of it. This is the surest Way, both to render Religion it self all Glorious within, and to win over to it all such, as are most likely to increase its Glory, from without.

And this, we all know, is the chief Design of our Charity-Schools; to Reform the Lives of a Class of Mankind, which, to the utmost Degree, needed Reformation: and, by so doing, both to increase true Religion, and establish it upon a lasting Foot, amongst us. And how well fitted they are to compass this Design, let the Reason of the Thing it self speak. It is but a very difficult, and almost hopeless, Attempt, to prevail upon the Generality of old Sinners, such as have been long accustomed to do Evil, to learn to do Well: and, tho' no Pains should be spared in this Attempt, because, some Service to Religion may be done by it: yet we can never expect, this Way, very

very much to amend the Manners of a corrupt and degenerate People, and to bring in an uniform, substantial, and durable Regulation of the Lives of Men, according to the exact Rules of true Christian Piety and Virtue. The only sure, as well as most easy, Way of doing this, is, by beginning early with Children, before any evil Habit has taken Possession of them, and sowing in their soft and fertile Minds the good Seed of eternal Life, and, from Time to Time, so cultivating and improving it, that it may bring forth its Fruit in due Season. And oh! what a blessed Harvest may we one Day hope to reap, from this good Seed, sown in such good Ground; nay, from having that very Ground made profitable, and to abound with Wheat, which before, most commonly, ran all to Weeds, or at best brought forth Tares only? What a glorious Prospect of a rising, flourishing, and even everlasting State of Piety and Virtue have we now before us, when vast Numbers of those, who were in imminent Danger of becoming sworn Enemies to God and Goodness, are carefully trained up, almost from their very Infancy, to God's Service, and so effectually taught the Way, in which they

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should go, that, when they are old, they will probably not depart from it, but teach it to their Children, and their Childrens Children, unto all Generations?

Nay, and the other Design of this Charity likewise, which is to fit these poor Children for some useful Employment, and thereby to secure to them a comfortable Subsistence in the World, will be more than a little for God's Glory. Since hereby his Providential Care for the Good, even of the meanest of his Servants, will appear: the great End, which He aim'd at, of making all Men serviceable to the common Interests of Society, will be promoted: and many of the most scandalous Vices, as you have before seen, will be avoided, and, on the contrary, many of the most amiable Virtues cultivated and improv'd.

One Thing more I cannot help observing, under this Head: and that is, that this Way, of Educating the Children of our Poor, will be no mean Security to, no small Enlargement of, the best and purest of all Christian Churches, our Church of *England*. Hardly any one Thing has more help'd on our unhappy Schisms and Dissensions, than that Ignorance

norance of, and Indifferency to, all Religion, which have so long been taken Notice of, in the lowest of our People: of whom all Schismatical Sects and Parties have, in their Beginnings at least, been chiefly compos'd. And indeed it is no great Wonder, that they, who are indifferent to all Religion, should readily put on any particular Form of it, which may be of worldly Advantage to them. But we hope now, by the Blessing of God, soon to see an End of this: when the Children of our Poor shall be early well-instructed, both in the Principles of the Christian Religion in general, and the Way of worshipping God in the Church of England in particular: and so shall not be liable, as they have been, to be toss'd to and fro with every Wind of Doctrine, and carry'd about with the Sleight and cunning Craftiness of Men, whereby they lie in wait to deceive; but shall become rooted and established in the true Faith and Worship, and able to give an Answer of the Hope that is in them, and both to turn away from, nay, and even rebuke Gain-sayers.

In vain then shall any Man call himself a good Man, or a good Christian, much less a

good Church of England Man, that will not most readily do any Thing in his Power, for the promoting of this Charity: a Charity design'd to such excellent Purposes, as utterly to supplant Atheism, Deism, Prophaness, and Immorality, and to shut out Heresy and Schism, from polluting the Purity, and disturbing the Peace, of the best of Churches, for evermore.

Lastly, To provoke us to the utmost to this good Work, let us consider the Acceptableness of it in God's Sight, and the certain and great Rewards, that will attend and follow it, in this Life, and that which is to come. But surely I have already sufficiently prov'd the Acceptableness of this Charity in God's Sight, when I shew'd you how much it is, for His and His Son's Honour, for the Advancement of true Religion, and for securing and promoting the present and future Happiness of Mankind. I shall therefore only add, upon this Head, that no Christian Grace is more highly in God's Esteem, than Charity; no Instance of Charity more so than that which reacheth to the Souls, as well as Bodies, of our Brethren; and no Objects of it more so, than

than little Children, whom our Lord Himself, whilst here on Earth, was pleas'd to express the most tender Concern and Affection for.

And then, that, what is thus Acceptable in God's Sight, will be surely rewarded by Him, is one of the first Principles of Religion, and consequently cannot need any Proof here. But perhaps it may be a little necessary, to put you in Mind particularly of some of those Rewards, that will certainly attend this Charity, in this World, and that which is to come.

In this World, a mighty Pleasure will attend the Exercise of this Charity: it being natural for us to delight, in supplying the Wants, and easing the Miseries of our Brethren: more especially of Children, whose Innocence and Helplessness do, in a more than ordinary Manner, invite, nay even extort, Compassion and Assistance from us; and as natural likewise to delight, in beholding these Plants of our own Hands grow up, thrive and prosper, spread their beneficial Branches far and wide, and both yield much Fruit at present, and promise a great deal more, in Time to come. So that here we have a great, a lasting, and yet

yet a cheap, Pleasure : a Pleasure great enough, for the holy Angels, our Blessed Saviour, and God himself, to partake with us in: a Pleasure, which will be every Day increasing and improving ; and yet a Pleasure purchas'd for a Trifle, for a small Part of those Riches, the whole Mass of which, if it were needed, would not be too great a Price for it.

And then, what an Honour will it be for us, of this present Age, to be Instrumental in laying the Foundations of a much better State of Things, than we now enjoy, both in respect of Religion and Civil Policy, for all Generations? How dear and precious will this make our Memories to all future Ages? How will the general Thanks and Praises of Mankind begin to raise us a Name and a Memorial, as soon as they shall find the blessed Effects of this Charity? How will these Thanks and Praises grow and improve, as these blessed Effects shall? How will they last and hold on, with them, till Time it self shall be no more? Oh! what Glory is like to the Glory of Reforming Mankind : of securing and increasing the Ease and Happiness, both of the present Age, and the latest Posterity : of promoting both their Temporal and Eternal Interests?

Nor

Nor will the Profit of this Charity, be at all inferior, either to the Honour or the Pleasure of it. For, not to repeat what I have before said, of the natural Tendency of this Charity, to bring in considerable Profit, both to the Publick and particular Persons: nor to insist upon those manifold Blessings of God, which we have just Reason to hope for, from this, in common with other Charities; are there not several special, and most highly desirable, Advantages and Blessings, which this Charity will be most likely to procure for us? Will it not be a mighty Incitement of our own Children, to value, and make a right Use of, a good Education, to let them see how careful we are, how willing to be at any Cost and Pains to bestow it upon others? Will not this Charity, for the Children of our Neighbours, be a very probable Mean to incline God, to prosper all our Endeavours for the Happiness of our own? Nay, may it not very probably incline Him even to give Children to those, to whom before He had not vouchsafed that, generally so much desir'd, Blessing? And then, what course can we take, so likely to secure the Continuance of God's Mercies to us, in

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our publick Capacity as a Nation, as this of Reforming our Manners in the most effectual Way, and thereby making our selves such a People, as God may delight to do Good to, and set up on high above all the Nations of the Earth? What so sure way, for the lasting Preservation of our most Holy and Invaluable Religion amongst us, as our thus instructing, in a true Sense of it, those who before were but little, or not at all, acquainted with it: as our thus manifesting to Divine Providence our sincere Love of it, and our earnest Endeavours to propagate and increase it? In one Word, what can so much invite God, to lengthen out to us, to the very utmost, the Life and Health of our most Gracious *QUEEN*, who is, under Him, the Giver and Protector of all our Happiness, as our thus making Her Reign, every Day more and more, for his Glory?

Then, as to the next World, who knows not that, as all our good Works will follow us thither, and our Works of Charity will, at the great Day of Judgment, be available with God, above all others, for procuring his Favour towards us: So that a yet more especial Regard will be had to those Works of Charity, which have been Instrumental, in
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saving Souls alive, and turning many to Righteousness? And that those Persons shall then be plac'd very near to their Blessed Lord, in his Kingdom of Glory, who have been careful nearly to imitate him here, in his Dear Love of Children, and the Souls of Men.

To sum up all then that has been said, in as few Words as may be: If we have any true Sense and Fellow-feeling of the Wants and Miseries of our Brethren, any sincere Compassion and Concern, either for the Souls or Bodies of those, who stand in utmost Need of our Assistance: If we would dispence our Charity, to the very best Advantage, spread it as wide, and make it last as long, as is possible: If we wish well to our Government, our Neighbours, or our selves: If we have a due Regard for the Honour of God, our Blessed Saviour, and our Holy Religion, and the Peace and Prosperity of our Establish'd Church: Nay, if we desire, to gratify our own Bowels, to promote our own Honour and Advantage: to recommend our selves most effectually to God's Favour, and, by so doing, to secure, all Manner of Blessings from Him, upon our selves, our Families, our Country, our *QUEEN*, our
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Religion, in this Life, and a most transcendent Portion of Bliss and Glory in the next Life. Lo! here an happy Opportunity, of demonstrating all this at once, now before us.

And what shall I more say? Shall I put you in Mind, of the Universal Approbation and Encouragement, which this Charity has met with, from all wise and good Men? Shall I urge to you the Example of our most Gracious *QUEEN*, who has both been Her self a most Bountiful Benefactress to it, and given it in particular Charge to all Her Bishops, to do their best towards enlarging and promoting it? Shall I appeal to our Experience of the Thing it self, and shew, from the modest and innocent Behaviour of these poor Children, their good Reading, perfect Repetition of the Church-Catechism, and other good Books, excellent Hand-writing, and several other useful Qualifications, which they have actually attain'd; how well this Charity answers the noble Ends propos'd by it? Shall I attempt to prove, that the Signal Blessings, which we have of late received from God, both in War and in Peace, have been probably bestowed by Him, very much
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as a Reward, of this and our other Publick Charities? And shall I need to call to your Remembrance, how strictly such Signal Blessings require real Thanksgivings to God for them, and to demonstrate how truly our Improvement of this Charity will be such an one? Or, rather, shall I not hasten to conclude all, with a few Words of Exhortation, to all manner of Persons concerned in this Charity?

And First, As to you, poor Children; What an unspeakable Blessing ought you to think it, that God has put it into the Hearts of well-dispos'd People to take such Care of you, as your own Parents were not able to take: by giving you an Education, in all Respects, so proper for you, that it can scarce possibly fail, but through your own Fault, of making you happy both here and hereafter? How ought this Consideration to fill your Hearts and Mouths, with daily Thanksgivings to God, for so great a Blessing? How ought it to provoke you, to offer up daily your most fervent Prayers to Him, for such kind Benefactors? And above all, how willing and careful ought it to make you, exactly to observe the Rules of this your Education,

cation, and earnestly to apply to the Throne of Grace for the Divine Blessing upon it, that you may be sure, in due Time, to reap all those good Fruits, which are so justly to be expected from it?

Next, As to you Masters and Mistresses, How seriously ought you to consider, what a great and important Trust is committed to your Charge, and what mighty Things are expected, from your discreet and faithful Management of it? How fearful should you be, lest so excellent and well-appointed a Charity should, in any Measure, miscarry, through your Negligence or Misbehaviour? How careful to prevent this, by a most strict Observance of those Rules, which are given you, to govern your selves by? How cheerful should you be, in discharging a Duty, for which you will be sure of so much Thanks and Praise, both from God and Man? And, above all, how exemplary, in becoming to your Scholars, in all Things, Patterns of good Works: how zealous in imploring God's Blessing, on your Endeavours for their Good: two of the best Means, to make

make all your other Endeavours successful?

Lastly, As to all, that, by their Alms, or any other Ways, are Assistant to this Charity, and more especially to the immediate Trustees and Governours of it: What a comfortable Consideration must it be to them, that either their Money, their Time, their Pains, or all, have been employ'd in the supporting, managing, increasing, and improving of so excellent a Charity, as this? A Charity, as you have heard, so much for the Honour of God, the Advancement of true Religion, and the Publick and Private, the Temporal and Spiritual, the Present and Future Happiness of Mankind; and, consequently, so highly Acceptable both to God and Man, and so sure to meet with abundant Rewards from both. And what an Encouragement ought this to be to all such, to shew the same Diligence in this good Work, even unto the End, nay, and to abound in it more and more?

Blessed Jesu! Can we cast our Eyes round about us, and behold the vast Numbers of
Chil-

Children now before us, that, within a little Time, have been gathered under the Wings of this Charity, and not become all Joy and Transport at the Glorious Spectacle, all Desire and Zeal to enlarge and improve it? Can we love Thee, and yet grudge any Cost and Pains, in thus spreading thy Religion, and thy Glory? Can we love our Brethren, and yet refuse to bear any Share, in so Charitable a Work as that, of helping to make them happy, both in Body and Soul, both now and for ever? Oh no! Rather, much rather we adore and bless Thee, that Thou vouchsafest to give us Leave, to become Instruments of thy Glory, and our Brethrens Happiness, upon such easy Conditions, as thole now before us. We embrace, with all possible Joy and Thankfulness, this Blessed Opportunity of manifesting our Love to Thee and them: we will hold it fast, as long as we live: we will be ever increasing, excelling, and abounding in it more and more: that so, if possible, we may hereby know, that we are of the Truth, and assure our Hearts before God, in this Life; and, which is yet infinitely more, have them established

blished unblameable in Holiness before Him,
at thy coming with all thy Saints.

*Even so! and then, Come Lord Jesus,
Come quickly.*

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